

PRELUDE 10 min.	<p>The Singing</p> <p>The Accountability/Absolution</p> <p>The Ritual</p> <p>The Invitation: "Let us eat this meal on behalf of....."</p>
MOV'T I 10 min.	<p>The Reading: "Our future happiness or misery as a people, depends entirely on ourselves." (Jonathan Elmer, 1776)</p> <p>Materials for Pedagogues: TM Workbook; 5-page TM Training</p> <p>Faculty member lays out the 4 steps of the workshop.</p> <ol style="list-style-type: none">1. Listing Local Concerns.2. Organizing Key Concerns3. Discerning Underlying Contradiction.4. Writing Challenge Statements.
MOV'T II 35 min.	<p>Practice-teaching by one participant.</p> <p>(He/she does the first 2 steps only.)</p>
MOV'T III 15 min.	<p>Evaluation: 1. What was one helpful thing about the workshop leader's style ?</p> <p>2. In the brainstorm (Listing local concerns) what is the most important thing to remember ?</p> <p>3. How would this workshop be helpful in your community ?</p>
CONCLUSION 5 min.	<p>Assign workshop leader for tomorrow and he/she will do the same two steps that the leader today did.</p> <p><u>Announcements</u></p> <p><u>Closing Ritual.</u></p>

with an imperfect, ponderous, inertia-charged "system" as the vehicle for change. Liquidate the offending people, radically alter or destroy the system, and in less than a generation they will all be back. It is not in the nature of things that a society can be cleaned up once and for all according to an ideal plan. And even if it were possible, who would want to live in an aseptic world? Evil, stupidity, apathy, the "system" are not the enemy even though society building forces will be contending with them all the time. The healthy society, like the healthy body, is not the one that has taken the most medicine. It is the one in which the internal health building forces are in the best shape.

The real enemy is fuzzy thinking on the part of good, intelligent, vital people, and their failure to lead, and to follow servants as leaders. Too many settle for being critics and experts. There is too much intellectual wheel spinning, too much retreating into "research," too little preparation for and willingness to undertake the hard and high risk tasks of building better institutions in an imperfect world, too little disposition to see "the problem" as residing *in here* and not *out there*.

In short, the enemy is strong natural servants who have the potential to lead but do not lead, or who choose to follow a non-servant. They suffer. Society suffers. And so it may be in the future. 1

Implications

The future society may be just as mediocre as this one. It may be worse. And no amount of restructuring or changing the system or tearing it down in the hope that something better will grow will change this. There may be a better system than the one we now have. It is hard to know. But, whatever it is, if the people to lead it well are not there, a better system will not produce a better society.

Many people finding their wholeness through many and varied contributions make a good society. Here we are concerned

were not covetous, although you should reward them to do it, they would not steal." This advice places an enormous burden on those who are favored by the rules, and it establishes how old is the notion that the servant views any problem in the world as *in here*, inside oneself, not *out there*. And if a flaw in the world is to be remedied, to the servant the process of change starts *in here*, in the servant, not *out there*. This is a difficult concept for that busybody, modern man.

So it is with joy. Joy is inward, it is generated inside. It is not found outside and brought in. It is for those who accept the world as it is, part good, part bad, and who identify with the good by adding a little island of serenity to it.

Hermann Hesse dramatized it in the powerful leadership exerted by Leo who ostensibly served only in menial ways but who, by the quality of his inner life that was manifest in his presence, lifted men up and made the journey possible. Camus, in his final testament quoted earlier, leaves us with: "Each and every man, on the foundations of his own sufferings and joys, builds for them all."

Who Is the Enemy?

Who is the enemy? Who is holding back more rapid movement to the better society that is reasonable and possible with available resources? Who is responsible for the mediocre performance of so many of our institutions? Who is standing in the way of a larger consensus on the definition of the better society and paths to reaching it?

Not evil people. Not stupid people. Not apathetic people. Not the "system." Not the protesters, the disrupters, the revolutionaries, the reactionaries.

Granting that fewer evil, stupid, or apathetic people or a better "system" might make the job easier, their removal would not change matters, not for long. The better society will come, if it comes, with plenty of evil, stupid, apathetic people around and

LUNCH LEADERSHIP

LECTURE-BUILDING METHOD

HDTs #1 CHICAGO

CYCLE I

JANUARY, 1978

DATA-RACK

LECTURE 4x4

LUNCH LEADERSHIP

LECTURE-BUILDING METHOD

HDS #1 CHICAGO

CYCLE I

Session 2: Lecture Presentation

JANUARY, 1978

PRELUDE
10 min.

The Singing
The Accountability/Absolution
The Ritual
The Invitation: "Let us eat this meal on behalf of....."

MOV'T I
25 min.

The Reading (From "Servant Leadership") No questions.
Context: We will build a spin today.
Subject: "Why we need Economic development in our town."
Pass out forms. (Data rack with 4x4 form below)
Individually, brainstorm data to fill in data rack.

MOV'T II
25 min.

Gestalt. (Arrange the data into 4 major categories.)
Organize.
Analyze.
2 people put up their 4x4's on the chalkboard.

MOV'T III
10 min.

Evaluation of the 2 charts on the board.
Reflection: What captured your attention in this exercise ?
Where were you excited ?
What questions do you still have ?

CONCLUSION
5 min.

Announcements.
Closing Ritual.

Rabbi Heschel had just concluded a lecture on the Old Testament prophets in which he had spoken of true prophets and false prophets. A questioner asked him how one tells the difference between the true and the false prophets. The rabbi's answer was succinct and to the point. "There is no *way*!" he said. Then he elaborated, "If there were a *way*, if one had a gauge to slip over the head of the prophet and establish without question that he is or he isn't a true prophet, there would be no human dilemma and life would have no meaning."

So it is with the servant issue. If there were a dependable *way* that would tell us, "These people enrich by their presence, they are neutral, or they take away," life would be without challenge. Yet it is terribly important that one *know*, both about oneself and about others, whether the net effect of one's influence on others enriches, is neutral, or diminishes and depletes.

Since there is no certain way to know this, one must turn to the artists for illumination. Such an illumination is in Hermann Hesse's idealized portrayal of the servant Leo whose servanthood comes through in his leadership. In stark modern terms it can also be found in the brutal reality of the mental hospital where Ken Kesey (in *One Flew Over the Cuckoo's Nest*) gives us Big Nurse—strong, able, dedicated, dominating, authority-ridden, manipulative, exploitative—the net effect of whose influence diminished other people, literally destroyed them. In the story she is pitted in a contest with tough, gutter-bred MacMurphy, a patient, the net effect of whose influence is to build up people and make both patients and the doctor in charge of the ward grow larger as persons, stronger, healthier—an effort that ultimately costs MacMurphy his life. If one will study the two characters, Leo and MacMurphy, one will get a measure of the range of possibilities in the role of servant as leader.

In Here, Not Out There

A king once asked Confucius' advice on what to do about the large number of thieves. Confucius answered, "If you, sir,

that individuals may choose and build autonomy. In the latter, individuals are coerced into a predetermined path. Even if it is "good" for them, if they experience nothing else, ultimately their autonomy will be diminished.

Some coercive power is overt and brutal. Some is covert and subtly manipulative. The former is open and acknowledged, the latter is insidious and hard to detect. Most of us are more coerced than we know. We need to be more alert in order to know, and we also need to acknowledge that, in an imperfect world, authority backed up by power is still necessary because we just don't know a better way. We may one day find one. It is worth searching for. Part of our dilemma is that all leadership is, to some extent, manipulative. Those who follow must be strong!

The trouble with coercive power is that it only strengthens resistance. And, if successful, its controlling effect lasts only as long as the force is strong. It is not organic. Only persuasion and the consequent voluntary acceptance are organic.

Since both kinds of power have been around for a long time, an individual will be better off by at some point being close enough to raw coercion to know what it is. One must be close to both the bitterness and goodness of life to be fully human.

Servants, by definition, are fully human. Servant-leaders are functionally superior because they are closer to the ground—they hear things, see things, know things, and their intuitive insight is exceptional. Because of this they are dependable and trusted, they know the meaning of that line from Shakespeare's sonnet: "They that have power to hurt and will do none. . . ."

How Does One Know the Servant?

For those who follow—and this is everyone, including those who lead—the really critical question is: Who is this moral individual we would see as leader? Who is the servant? How does one tell a truly giving, enriching servant from the neutral person or the one whose net influence is to take away from or diminish other people?

PRELUDE
10 min.

The Singing

The Accountability/Absolution

The Ritual

The Invitation: "Let us eat this meal on behalf of....."

MOV'T I
15 min.

The Reading (From "Servant Leadership") No Questions.

Today : Lecture-Building Method. (Learn how to build a spin or a talk.)

1. What are some of the talks or lectures that you remember ?
2. What strikes you about the method of lecturing you have seen in the sch.
3. What helpful methods have you seen in the lectures ?
4. What questions have you had about doing talks like these ?

MOV'T II
30 min.

Review basic steps of building a talk.

1. Brainstorm: all potentially usable data on data rack.
2. Gestalt: Pull into four basic arena groupings.
3. Organization: re-order data into 4 sub-categories within each arena.
4. Analysis: Discern holes in construct where further research is required.
5. Objective: State rational objective.
State existential aim.

(You might do a demonstration of lecture-building on topics like Baking a Cake; Changing a tire; Contexting a group on cleaning latrines; etc.)

MOV'T III
15 min.

Reflection.... Drill.

1. What is the role of each of these in building a talk ?
2. Drill.

CONCLUSION
5 min.

No pedagogue assignments for tomorrow because all of us will be practicing building a lecture.

Announcements.

Closing Ritual.

are the wondrous ways in which leaders do their work—when they know who they are and resolve to be their own men and will accept making their way to their goal by one action at a time, with a lot of frustration along the way.

by Grundtvig explicitly to ac

Conceptualizing—The Prime Leadership Talent

Nikolai Frederik Severin Grundtvig, whose adult life was the first three-quarters of the nineteenth century, is known as the Father of the Danish Folk High Schools. To understand the significance of the Folk High School one needs to know a little of the unique history of Denmark. Since it is a tiny country, not many outside it know this history, and consequently Grundtvig and his seminal contribution are little known. A great church dedicated to his memory in Copenhagen attests the Danish awareness of what he did for them.

At the beginning of the nineteenth century Denmark was a feudal and absolute monarchy. It was predominantly agricultural, with a large peasant population of serfs who were attached to manors. Early in the century reforms began which gave the land to the peasants as individual holdings. Later the first steps toward representative government were taken.

A chronicler of those times reports: "The Danish peasantry at the beginning of the nineteenth century was an underclass. In sullen resignation it spent its life in dependence on estate owners and government officials. It was without culture and technical skill, and it was seldom able to rise above the level of bare existence. The agricultural reforms of that time were carried through without the support of the peasants, who did not even understand the meaning of them. . . . All the reforms were made *for the sake of the peasant*, but not *by* him. In the course of the century this underclass has been changed into a well-to-do middle class which, politically and socially, now takes the lead among the Danish people."

Freedom—to own land and to vote—was not enough to bring about these changes. A new form of education was designed

LUNCH LEADERSHIP

WORKSHOP METHOD

HDTS #1 CHICAGO

CYCLE I

Session 2: Workshop Leadership

JANUARY, 1978

PRELUDE

10 min.

The Singing

The Accountability/Absolution

The Ritual

The Invitation: "Let us eat this meal on behalf of....."

MOV'T I

25 min.

The Reading (From "Servant Leadership") Several quick questions.

Context: Our task... to practice the workshop method

This workshop is about Setting up a Sewing IndustryFirst Practice-Teacher does
1. Context
2. Brainstorm

MOV'T II

20 min.

Second Practice-Teacher does
3. Gestalt
4. Consensus
5. Reflection

MOV'T III

15 min.

Evaluate student's work. (Separately.)

I. Style: One great thing about his/her style.

II. Method: 1. How is a context helpful

2. What was the purpose of the brainstorm?

3. Why is the gestalt necessary?

4. How would this method be helpful to persons in your community?

CONCLUSION

5 min.

Closing spin: If we were going to continue we would take this data & put it on a Time line. Fairly easy because a common mind has been created in the workshop...Announcements.Closing Ritual

A commentator once observed: "If you have something important to communicate, if you can possibly manage it—put your hand over your mouth and point." Someday we will learn what a great handicap language is.

Withdrawal—Finding One's Optimum

People who go for leadership (whether they are servants or non-servants) may be viewed as one of two extreme types. There are those who are so constituted physically and emotionally that they like pressure—seek it out—and they perform best when they are totally intense. And there are those who do not like pressure, do not thrive under it, but who want to lead and are willing to endure the pressure in order to have the opportunity. The former welcome a happy exhaustion and the latter are constantly in defense against that state. For both the art of withdrawal is useful. To the former it is a change of pace; to the latter it is a defense against an unpleasant state. The former may be more the natural leader; the latter needs a tactic to survive. The art of withdrawal serves them both.

The ability to withdraw and reorient oneself, if only for a moment, presumes that one has learned the art of systematic neglect, to sort out the more important from the less important—and the important from the urgent—and attend to the more important, even though there may be penalties and censure for the neglect of something else. One may govern one's life by the law of the optimum (optimum being that pace and set of choices that give one the best performance over a lifespan)—bearing in mind that there are always emergencies and the optimum includes carrying an unused reserve of energy in all periods of normal demand so that one has the resilience to cope with the emergency.

Pacing oneself by appropriate withdrawal is one of the best approaches to making optimal use of one's resources. The servant-as-leader must constantly ask: How can I use myself to serve best?

PRELUDE 10 min.	<p>The Singing</p> <p>The Accountability/Absolution</p> <p>The Ritual</p> <p>The Invitation: "Let us eat this meal on behalf of....."</p>
MOV'T I 15 min.	<p>The Reading (from "Servant Leadership") 2 quick questions.</p> <p>Reflection on students' experience of workshop method:</p> <ol style="list-style-type: none"> 1. What one thing do you remember from our previous workshops ? 2. What excites you about the workshop method ? 3. What are your questions about the method ?
MOV'T II 30 min.	<p>Review basic components of the method.</p> <ol style="list-style-type: none"> 1. Context: Focus the group on the issue or question. 2. Brainstorm: Gets out the total wisdom of group on issue. 3. Gestalt: Organizes the wisdom into usable form. 4. Consensus: Group comes to decision about meaning of data for a naming or selecting. 5. Reflection: Group decides next step and analyzes what it knows.
MOV'T III 15 min.	<p><u>Reflection.... Drill.</u></p> <ol style="list-style-type: none"> 1. What is the role of the context ? Where does it come in the workshop ? 2. The Brainstorm. 3. The Gestalt. 4. The Consensus. 5. Reflection.
CONCLUSION 5 min.	<p>Make assignments for tomorrow's workshop on "<u>Setting up a sewing industry</u>" Assign 2 persons. One will do steps 1 & 2 (Context and Brainstorm.) The other will do the last half (gestalt the brainstorm, talk about group consensus, and do the reflection.)</p> <p><u>Announcements</u> Closing Ritual</p>

selves to become servants? *And*, what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived?

As one sets out to serve, how can one know that this will be the result? This is part of the human dilemma; one cannot know for sure. One must, after some study and experience, hypothesize—but leave the hypothesis under a shadow of doubt. Then one acts on the hypothesis and examines the result. One continues to study and learn and periodically one re-examines the hypothesis itself.

Finally, one chooses again. Perhaps one chooses the same hypothesis again and again. But it is always a fresh open choice. And it is always an hypothesis under a shadow of doubt. "Faith is the choice of the nobler hypothesis." Not the *noblest*; one never knows what that is. But the *nobler*, the best one can see when the choice is made. ~~Since the test~~ Since the test of results of one's actions is usually long delayed, the faith that sustains the choice of the nobler hypothesis is psychological self-insight. This is the most dependable part of the true servant.

The natural servant, the person who is *servant first*, is more likely to persevere and refine a particular hypothesis on what serves another's highest priority needs than is the person who is *leader first* and who later serves out of promptings of conscience or in conformity with normative expectations.

My hope for the future rests in part on my belief that among the legions of deprived and unsophisticated people are many true servants who will lead, and that most of them can learn to discriminate among those who presume to serve them and identify the true servants whom they will follow.

Everything Begins with the Initiative of an Individual

The forces for good and evil in the world are propelled by the thoughts, attitudes, and actions of individual beings. What happens to our values, and therefore to the quality of our civilization in the future, will be shaped by the conceptions of individuals

lieve in order, and I want creation out of chaos. My good society will have strong individualism amidst community. It will have elitism along with populism. I listen to the old and to the young and find myself baffled and heartened by both. Reason and intuition, each in its own way, both comfort and dismay me. There are many more. Yet, with all of this, I believe that I live with as much serenity as do my contemporaries who venture into controversy as freely as I do but whose natural bent is to tie up the essentials of life in neat bundles of logic and consistency. But I am deeply grateful to the people who are logical and consistent because some of them, out of their natures, render invaluable services for which I am not capable.

My resolution of these two problems is to offer the relevant gleanings of my experience in the form of a series of unconnected little essays, some developed more fully than others, with the suggestion that they be read and pondered on separately within the context of this opening section.

Who Is the Servant-Leader?

The servant-leader *is* servant first—as Leo was portrayed. It begins with the natural feeling that one wants to serve, to serve *first*. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is *leader* first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions. For such it will be a later choice to serve—after leadership is established. The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature.

The difference manifests itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served. The best test, and difficult to administer, is: Do those served grow as persons? Do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely them-

Session 2: Conversation Leadership

Sample art-form conversation questions - Global Grid.

1. What first attracted your attention in this picture ?
2. What shape did you notice first ?
3. What color did you notice first ?
4. What do you like about this picture ?
5. What colors would you add ?
6. What shapes would you move around (to another place in the picture ?)
7. What does this picture tell you about the world ?
8. What does this picture tell you about yourself ?
9. What title would you give this picture (besides "the world"?)

PRELUDE

10 min.

The Singing

The Accountability/Absolution

The Ritual

The Invitation: "Let us eat this meal on behalf of....."

MOV'T I

10 min.

The Reading (From "Servant Leadership"... by faculty member.

Ask several questions, ... very quickly... Get out a good image.

(Remember that the bulk of time is for the 2 participants to practice their art-form conversations.)

MOV'T II

35 min.

1. Participant conducts art-form conversation on the large 5th city grid.

2. Next participant conducts art-form conversation on a large, bright, colorful centerpiece, or wall decor (whatever he has practiced on.)

MOV'T III

15 min.

Evaluation of Participant. (Separately)

(Be gentle & affirming of the person. Be objective. Focus on use of the method.)

Spin: "Evaluation is always for the purpose of the future....."

Questions: 1. What was helpful about the participant's style ?

2. What were the questions asked ? Which were objective? Reflective ? Interpretive ? 3. Were they in the right order ? 4. Why is a conver. like this helpful? (Allows to grasp their experience; gives poss. for new decision.)

CONCLUSION

5 min.

Closing spin: You can use the art-form method in getting a group to reflect on any experience. It can be a visit, a work session, a picture, an object, a movie, etc.

Announcements.

Closing Ritual.

tively, we shall hear, amid the uproar of empires and nations, a faint flutter of wings, the gentle stirring of life and hope. Some will say that this hope lies in a nation, others, in a man. I believe rather that it is awakened, revived, nourished by millions of solitary individuals whose deeds and works every day negate frontiers and the crudest implications of history. As a result, there shines forth fleetingly the ever-threatened truth that each and every man, on the foundations of his own sufferings and joys, builds for them all.

One is asked, then, to accept the human condition, its sufferings and its joys, and to work with its imperfections as the foundation upon which the individual will build wholeness through adventurous creative achievement. For the person with creative potential there is no wholeness except in using it. And, as Camus explained, the going is rough and the respite is brief. It is significant that he would title his last university lecture *Create Dangerously*. And, as I ponder the fusing of servant and leader, it seems a dangerous creation: dangerous for the natural servant to become a leader, dangerous for the leader to be servant first, and dangerous for a follower to insist on being led by a servant. There are safer and easier alternatives available to all three. But why take them?

As I respond to the challenge of dealing with this question in the ensuing discourse I am faced with two problems.

First, I did not get the notion of the servant as leader from conscious logic. Rather it came to me as an intuitive insight as I contemplated Leo. And I do not see what is relevant from my own searching and experience in terms of a logical progression from premise to conclusion. Rather I see it as fragments of data to be fed into my internal computer from which intuitive insights come. Serving and leading are still mostly intuition-based concepts in my thinking.

The second problem, and related to the first, is that, just as there may be a real contradiction in the servant as leader, so my perceptual world is full of contradictions. Some examples: I be-

can grow. Not much thought seems to be given to the problem of where the new seed will come from or who the gardener to tend them will be. The concept of the servant-leader stands in sharp contrast to this kind of thinking.

Yet it is understandable that the easier alternatives would be chosen, especially by young people. By extending education for so many so far into the adult years, the normal participation in society is effectively denied when young people are ready for it. With education that is preponderantly abstract and analytical it is no wonder that there is a preoccupation with criticism and that not much thought is given to "What can I do about it?"

Criticism has its place, but as a total preoccupation it is sterile. In a time of crisis, like the leadership crisis we are now in, if too many potential builders are taken in by a complete absorption with dissecting the wrong and by a zeal for instant perfection, then the movement so many of us want to see will be set back. The danger, perhaps, is to hear the analyst too much and the artist too little.

Albert Camus stands apart from other great artists of his time, in my view, and deserves the title of *prophet*, because of his unrelenting demand that each of us confront the exacting terms of our own existence, and, like Sisyphus, *accept our rock and find our happiness in dealing with it*. Camus sums up the relevance of his position to our concern for the servant as leader in the last paragraph of his last published lecture, entitled *Create Dangerously*:

One may long, as I do, for a gentler flame, a respite, a pause for musing. But perhaps there is no other peace for the artist than what he finds in the heat of combat. "Every wall is a door," Emerson correctly said. Let us not look for the door, and the way out, anywhere but in the wall against which we are living. Instead, let us seek the respite where it is—in the very thick of battle. For in my opinion, and this is where I shall close, it *is* there. Great ideas, it has been said, come into the world as gently as doves. Perhaps, then, if we listen atten-

CYCLE I

Session 1: Methods Introduction

JANUARY, 1978

PRELUDE

10 min..

The Singing

The Accountability/Absolution

The Ritual

The Invitation: "Let us eat this meal on behalf of....."

MOV'T I

10 min.

The Reading (From "Servant Leadership")

3 Questions: 1. Objective

2. Reflective

3. Interpretive

MOV'T II

15 min.

We want to look at one of our key methods. It is a method we have just used.. The art form conversation is a corporate method for allowing people to grasp what they have experienced & for allowing new decisions to be made. It is a journey in expanding people's consciousness, but not by having someone tell them anything new. All the conversation leader does is ask questions, but he asks particular kinds of questions in a particular order so as to make a group think more and more deeply about the subject & finally decide for himself what is important about his own experience. Let's look at how this is done.

There are 3 kinds of questions. They are Objective, Reflective & Interpretive. Objective questions recall for a group what was really there... objects and people. What, who, where when. People don't have to think very hard, only remember what was there. Reflective questions help people to see relationships in the experience they had. Slower pace, longer answers. Use rational powers instead of just memory. Interpretive questions.. ask people what this experience means. Push them to decide about the whole happening, its importance,.. significance it has for their own lives.

MOV'T III

35 min.

Demonstration conversation again, using some art form in the room, this time letting them in on why certain questions are used & why having them in the correct order is important.

CONCLUSION

5 min.

We will work more in the school with this method. All of you will need to be able to make up your own conversations following this method & learn how to lead them well in order to work effectively in a project.

Assign 2 people to do art forms conversations tomorrow... one on the big 5th City grid, & the other on a bright, colorful centerpiece or wall decoration.

Announcements.
Closing Ritual.

-2-
LUNCH LEADERSHIP CURRICULUM
THE READINGS

HDTS #1 Chicago

January, 1978

Cycle III continued.

"... I have to be what I want my community to be. If I want it to be comprehensive, I must be. If I want it to be caring I must be. If I want it to exemplify dignity among men, then I must exemplify this. If I want it to demonstrate the best of humanness then I must myself portray the best..."

"... once upon a time, I believed that it was going to take some magnanimous charitable gesture on the part of the 15% to let the 85% get their rights. No more do I believe that. I believe that there are those among the outcasts of the earth, those who do not have a chance to create their own destinies, the 85% themselves, they will find ways in which all the 85% will participate in history..."

"The world is moving so fast these days that the man who says it can't be done is generally interrupted by someone doing it."

"It is necessary in strategy to be able to look at both sides without moving the eyeballs. Use this gaze in everyday life and do not vary it whatever happens."

LUNCH LEADERSHIP CURRICULUM
THE READINGS

HDTS #1 Chicago

January, 1978

CYCLE I

The Servant as Leader

Who Is the Servant-Leader ?

Withdrawal - Finding One's Optimum

Conceptualizing - The Prime Leadership Talent

How does One Know the Servant ?

Who is the enemy ?

Cycle II

"Our future happiness or misery as a people, depends entirely on ourselves."
(Jonathan Elmer, 1776)

"Wherever public spirit prevails, liberty is secure."
(Noah Webster 1764)

"The fate of liberty and democracy are finally entrusted to the hands of the American people." (George Washington.)

"Those in this world who have the courage to try & solve new problems of life are the ones who raise society to greatness." (Tagore)

"Mass discipline is an essential condition for a people who aspire to be a great nation." Mahatma Gandhi.

"Man reveals himself in all his strength only when his utmost capacity is demanded." (Tagore)

Cycle III

"Togetherness action brings about people power. I think that's good. You can't do it with one or two people. You look for a big group to follow, but most people sit back wondering how it will turn out. When things turn out all right, most people are ready for the bandwagon. But it took a few at first to make it a success. Nevertheless, with unity things can get done."...

"...I would like to invite the surrounding towns and cities to join in with Pace. Let's develop this area, starting here with Pace and rolling across the state of Mississippi and throughout the southern portion of the United States. I think we can do it...." (Mayor of Pace)

"...Strategy is a finally crafted design for winning which envisions the new society, analyzes the manifest sociological trends, conditions, and relationships, discerns the inherent contradictions, and projects a sequential pattern of major and minor actions, the cumulative impact of which will alter or transform the economic, political and cultural structures of society toward the anticipated future..."

LEADERSHIP TRAINING CURRICULUM

Global Research Centrum: Chicago

(working draft)

1978 - 79

	WK	MONDAY	TUESDAY	THURSDAY	FRIDAY
BASIC SOCIAL METHODS Cycle I	1			ART FORM METHOD	
				1 Methods Introduction	2 Conversation Leadership
	2	WORKSHOP METHOD		LECTURE BUILDING METHOD	
		3 Workshop Dynamics	4 Workshop Leadership	5 Lecture Preparation	6 Lecture Presentation
COMMUNITY FORUM PEDEGOGY Cycle II	4	CHALLENGES WORKSHOP LEADERSHIP		PROPOSALS WORKSHOP LEADERSHIP	
		7 Challenges Procedures	8 Challenges Leadership	9 Proposals Leadership	10 Symbol, Story & Song Worksp. PROPOSALS LEADERSHIP
	5	INTRODUCTORY SPIN LEADERSHIP			
		11 New World Presentation	12 New Human Presentation		
COMMUNITY SUPPORT METHODS Cycle III	6			PUBLIC STRUCTURES CULTIVATION	
				13 Services GOVERNMENT Development Calling	14 Public Funding GOVERNMENT Development Calling D-85 ROLE-PLAY
	7	PRIVATE STRUCTURES CULTIVATION		CONSULT LEADERSHIP METHOD	
		15 In-kind Development Calling	16 Private-Funding Development Calling	17 Consult Practices Leadership	18 Consult Team Leadership

PRELUDE 10 min.	The Singing The Accountability/Absolution The Ritual The Invitation: "Let us eat this meal on behalf of....."
MOV'T I 10 min.	The Reading: "Wherever public spirit prevails, liberty is secure." (Noah Webster 1764) Review the 4 steps of the workshop. 1. Listing Local Concerns. 2. Organizing Key Concerns 3. Discerning Underlying Contradiction. 4. Writing Challenge Statements.
MOV'T II 35 min.	Practice teaching by one participant. He/she does the first 2 steps only.
MOV'T III 15 min.	Evaluation: 1. One thing helpful about the workshop leaders' style. 2. Why is brainstorming necessary ? 3. Name a person in your community that you wish could have gone through this exercise with us. Why ?
CONCLUSION 5 min.	Make assignments for Proposals Workshop. (2 people on different days will do the first 2 steps only of the workshop.) <u>Announcements</u> <u>Closing Ritual.</u>

LUNCH LEADERSHIP		PROPOSALS WORKSHOP LEADERSHIP	HDTS #1 CHICAGO
CYCLE II		Session 1: "Proposals Leadership"	JANUARY, 1978
PRELUDE 10 min.	<p>The Singing</p> <p>The Accountability/Absolution</p> <p>The Ritual</p> <p>The Invitation: "Let us eat this meal on behalf of....."</p>		
MOV'T I 10 min.	<p>The Reading: "The fate of liberty and democracy are finally entrusted to the hands of the American people." (George Washington)</p> <p>Context: Lay out 4 steps of workshop</p> <ol style="list-style-type: none"> 1. Listing practical response. 2. Organizing effective action. 3. Discerning Proposed Activity 4. Writing Proposal Statements. <p>"Only the first two steps will be done today."</p>		
MOV'T II 35 min.	<p>Participant conducts first half of the Proposals Workshop.</p>		
MOV'T III 15 min.	<p>Evaluation: 1. What was helpful about the workshop leader's style ?</p> <p>2. Why do you push for concrete "practical action" responses</p> <p>3. Why is it helpful to organize the actions? to connect the groupings of actions ?</p> <p>4. Other questions ?</p>		
CONCLUSION 5 min.	<p>Remind person assigned about workshop tomorrow.</p> <p>Announcements.</p> <p>Closing Ritual.</p>		

LUNCH LEADERSHIP

PROPOSALS WORKSHOP LEADERSHIP

HDTS #1 CHICAGO

CYCLE II

Session 2: Proposals Leadership
(2nd round)

JANUARY, 1978

PRELUDE

10 min.

The Singing

The Accountability/Absolution

The Ritual

The Invitation: "Let us eat this meal on behalf of....."

MOV'T I

10 min.

The Reading: "Those in this world who have the courage to try & solve new problems of life are the ones who raise society to greatness" (Tagore)

Context: Lay out again the 4 steps of the workshop:

1. Listing Practical Response.
2. Organizing effective action.
3. Discerning Proposed Activity
4. Writing Proposal Statements.

The first 2 steps of the workshop will be done today (as yesterday.)

MOV'T II

35 min.

Participant conducts first half of the Proposals Workshop.

MOV'T III

15 min.

Evaluation: 1. What was helpful about the leader's style ?
 2. Why is this work important for a town ?
 3. Any parts you're not clear about ?
 4. What happened to you in this workshop ?

CONCLUSION

5 min.

Assign a person to do The New World spin tomorrow.

Announcements

Closing Ritual.

LUNCH LEADERSHIP

INTRODUCTORY SPIN LEADERSHIP

HDTs #1 CHICAGO

CYCLE II

Session 1: "The New World"

JANUARY, 1978

PRELUDE

10 min.

The Singing

The Accountability/Absolution

The Ritual

The Invitation: "Let us eat this meal on behalf of....."

MOV'T I

10 min.

The Reading: "Mass discipline is an essential condition for a people who aspire to be a great nation." Mahatma Gandhi.

Context: Lay out the place of this spin in the TM.

MOV'T II

35 min.

Participant gives spin on The New World.

MOV'T III

15 min.

Evaluation: 1. What one thing about the speaker's style impacted you ?

2. What image/picture do you remember from the spin ?

3. How is human community going to be different in the coming days/months because of this spin being given in many places on this continent ?

CONCLUSION

5 min.

Assign person to do "The New Human" Spin tomorrow.

Announcements

Closing Ritual.

TOWN MEETING SPINS

THE NEW WORLD

THE PROFOUND TIMES	THE GREAT RESURGENCE	THE NEW COMMUNITY	THE TOWN MEETING DAY
Time of Change	A New World is being Created	Is where issues are resolved	Brings the wisdom of people together.
Time of Crisis	Those Who Care are emerging	Is where history is made.	To discover the Challenges
Time of Global Relatedness	There are no easy answers or simple solutions	Requires the perseverance of local people	To create the proposals
Time of Challenge	The experts are local people	Demands a new understanding of care	To enjoy a great day as a community

THE NEW HUMAN

THE HUMAN CRISIS	THE NEW SPIRIT	THE FOUNDATIONAL REBIRTH	THE NEW CITIZEN
Are faced with challenges unknown to past genera- tions	A new human spirit is emerging and is with us today.	Discovers there is a crucial role to play.	Must seek effective tactics
We know these challenges must be met	Spirit of care for the community	Requires a new man and a new woman.	Works together with others to get job done
Have a choice to stand and face these challenges	Spirit of acting out this care	Requires the gifts of all regardless of age sex or status	Sees his/her community as part of one world.
Or cover our eyes pretending there is no change.	Finds significance & fulfillment in res- ponding to challenges	Challenge to join with Those Who Care	Enjoys his Engagement.

LUNCH LEADERSHIP

INTRODUCTORY SPIN LEADERSHIP

HDS #1 CHICAGO

CYCLE II

Session 2: "The New Human"

JANUARY, 1978

PRELUDE

10 min.

The Singing

The Accountability/Absolution

The Ritual

The Invitation: "Let us eat this meal on behalf of....."

MOV'T I

10 min.

The Reading: "Man reveals himself in all his strength only when his utmost capacity is demanded." (Tagore)

Context: Lay out the place of this spin in the TM, reviewing what has gone before.

MOV'T II

35 min.

Participant gives spin on The New Human.

MOV'T III

15 min.

Evaluation: One great thing about the participant's style.

Describe the new human - with a short phrase.

What is one sign of effective leadership ?

What is one resolve you find yourself making about leadership ?

CONCLUSION

5 min.

Announcements

Closing Ritual.

PRELUDE

10 min.

The Singing

The Accountability/Absolution

The Ritual

The Invitation: "Let us eat this meal on behalf of....."

MOV'T I

10 min.

The Reading: "...Togetherness action brings about people power. I think that's good. You can't do it with one or two people. You look for a big group to follow, but most people sit back wondering how it will turn out. When things turn out all right, most people are ready for the bandwagon. But it took a few at first to make it a success. Nevertheless, with unity things can get done."...

Spin: Calling on government officials. Why & how.

MOV'T II

35 min.

The task: To call on the mayor. (after taking up residence, and before consult. him)

Objectives: Inform or update/on the project planning.
Give him the chance to meet project leadership.
Invite him to be the chief guest at the Opening Feast.

Remember: You are out to win on a call.

(As a whole group) Brainstorm & Gestalt 10 things you need to say or do on this call.

(As teams) Orchestrate these 10 things.

GOVERNMENT CALL				
PRE-call	THE CALL			POST CALL
	INTRO	MOVEMENTS	CONCL.	
		I.		
		II.		
		III.		

MOV'T III

15 min.

Gather back as whole group.

Teams report.

Ques: Is this call going to win ? What need to change ?

What did you learn about preparing to call on a government official?

CONCLUSION

5 min.

Announcements.

Closing Ritual.

PRELUDE
10 min.

The Singing

The Accountability/Absolution

The Ritual

The Invitation: "Let us eat this meal on behalf of....."

MOV'T I
10 min.

The Reading: "...I would like to invite the surrounding towns and cities to join in with Pace. Let's develop this area, starting here with Pace and rolling across the state of Mississippi and throughout the southern portion of the United States. I think we can do it..."

(Mayor of Pace)

We are going to do role-playing.

We will use the meeting with the mayor which we designed yesterday.

Divide into teams. (2) Prepare.

MOV'T II
35 min.

One role-play.

The other team takes notes.

Second team role-plays.

The first team takes notes.

MOV'T III
15 min.

Reflection:

Go through your notes. Star the things that we've done well.

Where need to improve to make it a winning call ?

CONCLUSION
5 min.

Announcements.

Closing Ritual.

PRELUDE 10 min.	The Singing The Accountability/Absolution The Ritual The Invitation: "Let us eat this meal on behalf of....."
MOV'T I 10 min.	The Reading: "... I have to be what I want my community to be. If I want it to be comprehensive, I must be. If I want it to be caring I must be. If I want it to exemplify dignity among men, then I must exemplify this. If I want it to demonstrate the best of humanness then I must myself portray the best. <u>Context</u> : Distribution and services and/or material gap. Match need with resources. <u>Set Lab problem</u> : Get preschool uniforms or material for 30 children.
MOV'T II 35 min.	Total group: Brainstorm and Gestalt: Resources/people/positions. Teams: Brainstorm and gestalt one of the following: Model for contacting or A Pitch model. (The second is probably key. This is most often where people need courage.
MOV'T III 15 min.	Gather back as a large group. Sing a song. Hear reports from each team. Reflection: What did you learn about making a contact ? What did you learn about making a pitch ? What did you learn about method ?
CONCLUSION 5 min.	Announcements: Closing Ritual.

LUNCH LEADERSHIP

PRIVATE STRUCTURES CULTIVATION

HDTs #1 CHICAGO

CYCLE III

Session 2: Inkind Calling - Role Play

JANUARY, 1978

PRELUDE
10 min.

The Singing

The Accountability/Absolution

The Ritual

The Invitation: "Let us eat this meal on behalf of....."

MOV'T I
10 min.

The Reading: "...once upon a time, I believed that it was going to take some magnanimous charitable gesture on the part of the 15% to let the 85% get their rights. No more do I believe that. I believe that there are those among the outcasts of the earth, those who do not have a chance to create their own destinies, the 85% themselves, they will find ways in which all the 85% will participate in history....."
(Lorne De L' Acadie)

Divide into 2 teams.
Each team work out their own drama. Decide what you are going to request, & who in your team will play what roles.

MOV'T II
35 min.

First team does their In-kind drama.

Other team watches.

Second team does its In-kind drama.

Other team watches.

MOV'T III
15 min.

Reflection: What one thing impacted you ?
Was anything left out ?
What would you have added ? Why ?
What have you learned about making an in-kind call ?

CONCLUSION
5 min.

Announcements:

Closing Ritual

<p>PRELUDE 10 min.</p>	<p>The Singing</p> <p>The Accountability/Absolution</p> <p>The Ritual</p> <p>The Invitation: "Let us eat this meal on behalf of....."</p>
<p>MOV'T I 30 min.</p>	<p>The Reading: The world is moving so fast these days that the man who says it can't be done is generally interrupted by some one doing it."</p> <p>Context: Lay out preparation check-list on the board (see chart.) Together the total group fills it in.</p>
<p>MOV'T II 20 min.</p>	<p>Look at the chart you've just finished. What words strike you ? What categories surprise you ? Have you thought of anything else to add ?</p> <p>Have 2 or 3 people tell about their experience of consult set-up. The leader may also add a story of his/her own.</p> <p>What you are after is stories that deal with the overcoming of difficulties relative to consult set-up.</p>
<p>MOV'T III 15 min.</p>	<p>Have students create a list of the 10 necessary steps, practices, materials etc. to pull off a consult.</p> <p>Have several students share their list.</p> <p>Question: How would you improve their work and make it more practical ?</p>
<p>CONCLUSION 5 min.</p>	<p>Announcements.</p> <p>Closing Ritual.</p>

CONSULT LEADERSHIP METHOD
Session 1: Consult Practices Leadership
PREPARATION CHECK-LIST CHART

HDTs #1 Chicaco

JANUARY, 1978

TOWN PREPARATION		PRACTICES	
BEAUTIFI- CATION		SPACE ARRANGE- MENTS	
SURVEYS AND MAPS		FOOD ARRANGE- MENTS	
CONTEXTING		CONSULTANT SERVICES	
ASSIGNMENTS		TRANSPOR- TATION	
MATERIALS		CONSULTANTS & AUTHORIZATION	
FOOD UTENSILS		OPENING INVITATIONS	
PRODUCTION MATERIALS		CONSULTANT RECRUITMENT	
SPACE MATERIALS		INAUGURAL FUNCTION	
DECOR MATERIALS		IN-KIND DEVELOPEMTN	

LUNCH LEADERSHIP

CONSULT LEADERSHIP METHOD

HDTS #1 CHICAGO

CYCLE III

Session 2: Consult Team Leadership

JANUARY, 1978

PRELUDE

15 min.

The Singing

The Accountability/Absolution

The Ritual

The Invitation: "Let us eat this meal on behalf of....."

MOV'T I

20 min.

The Reading: "... It is necessary in strategy to be able to look at both sides without moving the eyeballs. Use this gaze in everyday life and do not vary it whatever happens."....

Lay out a Consult design from North America. (Not included in this material plus the spins needed.

MOV'T II

25 min.

Walk through the spins briefly.

Questions: What strikes you about the consult design ?
What part of the design excites you ?
Where would you like to know more ?
Any thing unclear to you about the spins ?
Which part do you think you could lead ?

MOV'T III

15 min.

Hand out 5th city documents.
Read part which ends with consult impact and content.
Get clear on intent of consult.
Focus on the content of the consult.

CONCLUSION

5 min.

Reflection:

What sentence clarifies what a consult is for you ?

What part of the consult do you think is most important and why ?

Note to class: 5 basic parts of consult planning.

1. Vision 3. Proposals 5. Implementaries
Collect documents. 2. Contradictions 4. Tactics

Make announcements. Closing Ritual.

HDTs

LUNCH LEADERSHIP CURRICULUM

December, 1978

5TH CITY

LUNCH LEADERSHIP CURRICULUM

LUNCH LEADERSHIP CURRICULUM

HDTs #1 CHICAGO
JANUARY, 1978

CYCLE I

ART FORM METHOD: Session 1: Methods Introduction

ART FORM METHOD: Session 2: Conversation Leadership

WORKSHOP METHOD: Session 1: Workshop Dynamics

WORKSHOP METHOD: Session 2: Workshop Leadership

LECTURE-BUILDING METHOD: Session 1: Lecture Preparation

LECTURE-BUILDING METHOD: Session 2: Lecture Presentation

CYCLE II

CHALLENGES WORKSHOP LEADERSHIP: Session 1: Challenges Procedures

CHALLENGES WORKSHOP LEADERSHIP: Session 2: Challenges Leadership

PROPOSALS WORKSHOP LEADERSHIP: Session 1: Proposals Leadership

PROPOSALS WORKSHOP LEADERSHIP: Session 2: Proposals Leadership (2nd round)

INTRODUCTORY SPIN LEADERSHIP: Session 1: The New World

INTRODUCTORY SPIN LEADERSHIP: Session 2: The New Human

CYCLE III

PUBLIC STRUCTURES CULTIVATION: Session 1: Government Calling

PUBLIC STRUCTURES CULTIVATION: Session 2: Government Calling (Role-play)

Private STRUCTURES CULTIVATION: Session 1: In-Kind Calling

PRIVATE STRUCTURES CULTIVATION: Session 2: In-Kind calling Role-Play.

CONSULT LEADERSHIP METHOD: Session 1: Consult Practics Leadership

CONSULT LEADERSHIP METHOD: Session 2: Consult Team Leadership.